

CHAP. 6.

ther wicked men by the gracious worke of his holy Spirit on him. Demas made himselfe to differ from Paul and other godly men, by yeelding to his owne corruption in following this present world.

Luke 12. 47, 48

V. That they which knew their masters or Gods will, and prepared not themselves for their Masters comming, neither did according to his will, shall be beaten with many stripes; whereas he that knew his Masters will, and did it not, is beaten with few; for unto whomsoever much is given, of him much shall be required; so it is with Corazin, Bethsaida, Capernaum.

Mat. 11. 23, 24.

God for Christ Iesus sake guide us by his grace and good Spirit, that we may doe his will, and prepare for his comming; and of his infinite mercie pardon, what here hath beene weakly delivered about these great mysteries; and more and more illuminate our understandings in the knowledge of the same; and so powerfully work upon us, that as on his part there is not, so on our part there may be no default; that we may persevere his servants here, & hereafter raigne with him in the Kingdome of glory, for the merits of

Iesus Christ our Lord.

Amen.

F I N I S.

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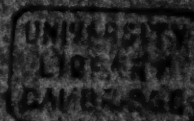
F I N I S.

THE
ADVISE OF
A SONNE, NOW PRO-
FESSING THE RELIGI-
ON ESTABLISHED IN

the present Church of England.

To his dear Mother, and a Son.

James Calverley.



AT OXFORD.

Printed by Iohn Iamson, Printer to the Vniversity.

1616.

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OF
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London. 1816.



THE ADVISE OF A SONNE VNTO HIS MOTHER.

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Seeing it hath pleased God to appoint you the meane of my being in the world, by whose holy ordinance you may iustly challenge, as of your right from me, all sincere affection, durie, and observation; and besides the bond of Nature, my obligation being much encreased by your most louing, and continued care of me, even from my childhood, it is now my part (and that vnder perill of a curse, if I neglect it) by all meanes I may to yeeld comforts to your yeares, and from my hart and soule to wish, that when your temporarie daies on earth shal end, you may by the mercy of God take possession of the eternall ioyes of heaven. I know (and haue witnesses of this, so many as haue knowne you) that your intentions haue ever aimed at this mark, your life and actions haue beene a rare patterne to your sexe, alwaies well declaring your devotion & zeale to the service of God: The which being the principall end of our creation (howsoever the generalitie

now in this state of corruption, transported with the cares, the pleasures, and enticements of this life, lay it not to the heart) it is without question a blessing incomparable (whereof none can judge, but they that feele it) when God of his meere mercie by his holy Spirit, shal moue the heart of a sinful creature, who before delighted only in the way of his owne destruction, sincerely to seeke and serue him: for this we may build vpon, as a truth that must admit no question, that never any shall haue their place in heaven, whose hearts by grace haue not bene truly moued to this duty heere on earth. Since then the time of this life is the moment wherevpon dependeth eternitie of weale or woe, it behooveth every Christian that desites salvation, seriously to consider of the way he walkes in; especially seeing we learne frō our Lord & Master Christ himselfe, *that the way is narrow that leadeth vnto eternall life, and that they are but few that finde it.* Yet this difficultie of finding the way to heaven riseth from the passengers wilfulnesse, or want of care: for the truth is, that of the small company that make profession of Christianity in the world, the greatest part (howsoever they disguise themselves in acting their parts on earth with a maske of religion) yet never aiming sincerely at salvation for their end, wholly neglect the meanes, and so runne the broad way to hell. Others better weighing the shortnesse and instability of this present life, and well foreseeing their future mortality, in a state most blessed, or

no lesse accursed, desire earnestly the joyes of heaven, yet never attending diligently to attaine them by that way, which God hath directed for that end; but relying vpon guides, whom they chöose themselves at adventure to conduct them, are carried blindfold at the last thorough vncertaine by-paths to their certain ruine. It is true that God hath never failed in every age to send faithfull guides into the world, to direct his servants in this earthly passage; but it is likewise found true by woefull experience, that the Divell hath heere his swarmes of agents likewise to mislead vs, and of those, very many who haue learned the skill of their master, the Prince of darknesse, to transforme themselves into the shape of the messengers of light. If wee looke to the Church, consisting of the Iewes alone before the comming of Christ, we finde it recorded by the holy Prophets of God, that it was in continuall danger by reason of false prophets, and seducing Pastors, that did infest it; who ^a *prophefied in the name* ^a Jer. 14. 14. *of God, when he sent them not*; so that as the Prophet Esay complaineth, ^b *The leaders of this people caused* ^b Esay 9. 16. *them to erre, and they that were led by them, were destroyed.* When Christ our Saviour came into the world, who were they that most opposed him, but the Scribes, the Pharisees, the high Priests, who were then esteemed, and tooke vpon them to be the guides and leaders of the people: nay to discourage their Nation from receiving the doctrine of their salvation, they thought it enough to presse this

• Ioh. 7. 48.

question; • *Doe any of the Rulers, or of the Pharisees beleene in him? but this people that know not the Law, &c.* In the time of the Gospell wee are forewarned of false teachers, that shall rise vp in the Church, who shall come neverthelesse in the name of Christ, taking vpon them to be our guides; nay some of them shall put on so faire a vizard of outward carriage, as that they shall seduce (if it were possible) Gods chosen children. So that it will concerne vs no lesse then the losse, or salvation of our soules, to be wary in our choice of the guides we follow, for though it be certaine, that the blinde, and seducing teacher, shall for his hire haue his portion in hell with his Master, for whom he laboured; yet must the seduced likewise know, that they cannot escape the judgement of God; & so the one with the other fall at last into the pit of eternal ruine. But herein to make vs the more inexcusable, almighty God, out of his infinit care of mans saluatiō, hath not only forewarned vs of these noysome weeds, that shall daily spring vp in his Church, to the endangering of the corne; but to make vs able to discerne betweene the true Pastors of his flocke, and those impostors that endeavour to delude vs, he sends vs none to treat with vs in this great affaire concerning our saluation, but with instructions in writing, and those open to our view; requiring vs, to whom these messengers are sent, to haue an eye to their commission,

• Eley 8. 20.

• *To the Law and to the Testimony; if they speake not according to this rule, it is because there is no light in them.*

them It is true, that from the first creation of the world, for divers ages there was no written Word, but as God himselfe was pleased to bee the immediate teacher of our first parents, so afterwards from time to time he raised vp preachers for his people, whom in divers manners hee inspired with knowledge, and enabled for this worke of instructing others in his true feare and service. But when once it pleased God in his wisdom to appoint *Moses*, that holy man, to be the faithfull pen-man of his everlasting Law, which he gaue for the goverment and direction of his Church: it is required as a duty of the people of God, *That this booke of the Law depart* ^{• Iosh. 1. 8.} *not out of their mouthes: That they meditate therein day and night, To observe and doe according to all that is written therein. And to restraine vs from wandring out of the compasse of this written law, this charge is giuen, ^{• Deut. 4. 2.} That wee put nothing to the word which hee commands vs, nor take ought therefrom, that wee may keepe the Commandements of the Lord our God, which are commanded. And although the Prophecies were penned after at sundrie times by men vndoubtedly directed by the holy Ghost, yet shal we find no new article of doctrine delivered in them: but they serue many times to explaine the law. They Prophecie of Christ to come, the accomplisher of the law; and generally they are all Gods Heraulds to denounce his iudgements, and heauie wrath, against the transgressors of the law of *Moses*. But in the fulnesse of time, when Christ came into the world, of whome
*Moses**

8 August. de
Cathichisand:
Rud.

h Iren. advers.
hares: l. 3. c. 1.

d Contra Lit.
Petilian. lib. 3.
cap. 6.

Moses and the Prophets wrote, the Gospell was published, which was no other but a cleare declaration of the propheties, and the law, whereof a learned Father aptly gives this note, & That in the olde testament the New is bidden, and in the new is the manifestation of the olde. And this Gospell was first preached, but after (as one other of the Ancients observeth well) ^h was by the wil of God delivered in the Scriptures, to be the pillar and foundation of our faith. And in this sacred booke is wonderfully set foorth vnto vs the infinite wildome of the supreme Law-maker of the world: for as in the civill government of earthly Kingdomes, those lawes are ever commended most, that leave least to the discretion of the Iudge, and never hath any common-weale had laws so exactly framed, but with time they have bin found sensibly defectiue in this point; so certainly this perfection is peculiar only to the written laws of the Lord of heaven, so farre foorth, that for the ministers of this law to adde or alter any one thing, respecting the religious dutie and service wee owe to God (though but in offering strange fire before the Lord, as did Nadab and Abihu the sonnes of Aaron) makes them liable to his wrath and malediction, for their presumption. This moued Saint Augustine that reverend Father (alluding to the words of the blessed Apostle) confidently to pronounce, ⁱ That whether concerning Christ, or concerning the Church of Christ, or concerning any thing that pertaineth to our faith and life, we will not say, if we but if an Angel

*angel from heaven shall preach unto you, but what you
 have received in the Scriptures of the Law and the Go-
 spell, accursed be he.* The consideration of this gaue
 me occasion to forsake my communion with the
 Church of Rome, in whose bosome I receiued the
 first instruction for matter of my salvation, as you
 your selfe (deare Mother) can well remember. But
 after diuers yeares, when by accident this principle
 had taken impression in me, ** That faith commeth by* ^{1 Rom. 10. 17.}
hearing of the word of God, and then calling to mind,
 that many points of the religion I haue embraced,
 were not to bee found within the volume of Gods
 sacred booke; I began to question with my masters
 of that Church (whom I did then reverence and ad-
 mire as men wholly composed to devotion and sin-
 ceritie) by what authority they could approve the;
 where after many passages (with the relation wher-
 of I thinke not fit to trouble you) their resolution
 was, *That a great portion of Gods word was not* ^{1 con-}
tained within the holy Scriptures, but delivered in safe
custodie, to passe from hand to hand by tradition: for the
truth and certainty whereof, they tolde me, I must
depend vp. vpon the credit of their ^m *Church; the which,*
after much debate, they resolved at the last into the
bosome of the ⁿ *Romane Bishop: when I considered*
this, and perceiued in the end the weaknesse of the
grounds that must warrant the truth of these vn-
written verities (as they style them) I thought it no
longer safe to commit my selfe for direction to
those guides, my masters, I meane, of the Church

¹ Little of Gods
 word is commit-
 ted to writing,
 the greatest part
 of it is come to
 vs by tradition.
 Hosius Con-
 fess: Polon:
 pag: 383.
^m Alphons: 2
 Castro aduers.
 hazel. l. 1. c. 5.
ⁿ Mater Ec-
 clesia per os
 summi ponti-
 ficis loquens.
 Bellar. Apol.
 contra prae-
 monito: Sere-
 nissi Reg. lac.
 pag: 78.

of Rome, of whom in my conscience we may com-
plain, as the Prophet *Jeremy* did of the false teachers
in his dayes, *They haue reiected the word of the Lord,*
• *Jerem. 8. 9. and what wisdom is then in them.* For although it
cannot be denied, but they reteine and publish some
principles of our Christian profession, according to
the truth of Gods holy word; yet even those truths
they recommend vnto vs, vpon as perillous & false
a ground, as if a man should therefore beleue Christ
Jesus to be the Sonne of the living God, because the
Diuell did confesse it. To this purpose (deare Mo-
ther) I beseech you to note, that whereas Gods sa-
cred word is left vnto vs to be the rule and founda-
tion of our faith and religion, my masters of Rome
intending to build a new, thinke it proper first to lay
a new foundation, & in place of the holy Scriptures
to be the rule & direction of our faith, they aduance
their Church, the which neuerthelesse being rightly
vnderstood, holds no resemblace with the Church
in truth. And the rather to invite vs to pin our faith
vpon this their Church, they tender vs some formes
of truth, the which when wee haue embraced vpon
their Churches authority, shee will not leaue vs so;
but this Church that teacheth vs to worship God,
by like authority will then require vs to worship *P. & I-*
• *mages.* Shee that teacheth vs to pray to God, wil
command vs likewise to pray to our blessed Ladie, and
the *9 Saints.* Shee that teacheth vs, that Christ by
one offering of his body, once made in sacrifice vpon
the Crosse, hath purchased remission for our sinnes,
requi-

• Seeing Christ
is to be adored
with diuine
worship, his I-
mage also is to
be adored with
the same adora-
tion. Tho: A-
quin: part: 3.
q. 25. art: 3.
• The new
Creed published
by Pope Pius
the fourth.

requireth vs likewise to beleene that she offers day-ly vnto God the same reall body of Christ in sacrifice (which himselfe offered vpon the Crosse) as *propitiation for the sinnes of the quicke and the dead.* I canesse that in the Masse is offered to God a true, proper and propitiatory sacrifice for the quicke and the dead: ibid.
 Shee that teacheth vs that Christ hath made satisfaction for his sin by blood-shedding and bitter passion, will teach vs withall, that our selues must make satisfaction for some sort of our sins, by our workes of penance, the which if wee neglect, that then wee must satisfie Gods justice for them after this life by suffering paines in a purgatory fire, vlesse this holy Mother our of compassion shall free vs by her indulgence, *if favour she sometimes affords to her zealous children,* if my masters of Rhemes bee not deceived. Shee that teacheth vs to doe good workes, will make vs beleene they are meritorious *ex condigno,* and so turne our Christiã duties into glorious sins. Shee that teacheth vs that Gods written Word is true, will haue vs beleene withall, *That it containes not all the doctrine of our salvation, and commaunds vs not to reade it without her leane, nor vnderstande it but according to the sence she giues vs.* So that (if we marke it well) shee doth no more then the enemy of mankind is observed to doe, who many times for a vantage vtters truth, that after he may finde the fairer passage to delude with error. And if the grosse absurdities, now currant in the Roman Church, apart from these formes of truth, were laide open to the view of all men, I am perswaded in my conscience, there is not so simple a Christian living at this day,

day, that makes any care of his dutie to God, but would abhorre them. But herein my masters of Rome declare themselves ingenious in their craft, who w^e foreseeing that this coine cannot passe for currant in the light, vent it ever in the darke; so that of many thousands that receiue it, scarce any one doth vnderstand it in particular; and if any Lay person, more curious then others, come by chance to know it, yet admitting the principles which he must learne withal, it is no more possible for him to judge of it, the for any man in the darke to discern of colors: for as the eye of the body is not vlesful at al, but in the light, no more is our vnderstanding enabled to distinguish betweene truth and error in the doctrine of christianity, but in the glorious light of the holy Scriptures. The ignorance of these is assigned

^a Mat. 22. 29.

^a Psal. 119.
vers. 130.

^a Tim. 3. 15.

^a Recorded and
commended by
Staphylus, Ho-
sius and others.

^a Rhem: an-
not: on Luk:
13. 11.

by Christ our Saviour ^z to be a reason of error, and we are taught by the Prophet David, *That the entrance of Gods word giueth light, that it giueth vnderstanding to the simple.* With him the blessed Apostle accords, ^b and tels vs, *that the holy Scriptures are able to make vs wise vnto salvation.* This wisdom my masters of Rome approue not in the Laytie: they like best that scholler, that soonest learns and contents himselfe with the ^c Colliars Creede, To beleue in grosse, as doth their Church, without being able to render a reason of any article of the religion hee professeth. It is gravely delivered by the Rhemists in their annotations vpon Saint Lukes Gospell, ^d *That if a Catholike man being called before the commission, answere,*

*answere, that he is a Catholike man, and that he will live
 and die in that faith, which the Catholike Church teach-
 eth, and that this Church can give them a reason of al the
 things which they demand of him, hee answeres enough,
 and defends himselfe sufficiently. Now the better to
 prepare the Laytie to this sufficiencie, they permit
 them not to reade the Scriptures, but with licence,
 and never but with this caution, to admit no other
 sence of what they reade in them, but such, as these
 my masters vnder the name of the Catholike
 Church shall recommend vnto them: By which wil-
 ly sleight, they deprive them of al vse of their judge-
 ment in the matter of their salvation, and of the
 Scriptures, both at once; and in place thereof leave
 them furnished only to maintain the doctrine they
 haue embraced, with the pretended name and au-
 thoritie of the Catholike Church. For instance in
 this, giue me leave (deare Mother) without your of-
 fence to appeale to your selfe; if it were demanded
 of you, by what warrant you hold it lawfull to pray
 to Saints, to worship Images, to pray for soules de-
 parted, and the like; your answer I presume would
 be, that herein you follow the doctrine of the Ca-
 tholike Church, which being ever directed by the
 holy Ghost cannot deceive vs. I must confesse, the
 authority of the Catholike Church rightly vnder-
 stood, ought much to moue vs, consisting in a gene-
 rall sence of all that cōpany which in all ages, & pla-
 ces of the world, haue ioyned in profession of al the
 principles of the true religion. But if to chalenge to*

our selues the name of the Church were of it selfe enough, without question it would follow, that ~~God should have~~ as many Churches, as there haue bin heresies in the world. For never haue there been any authors of those impieties, but haue endeavored to give them countenance vnder the shadow & name of the Catholike Church. I wil not enter here into any discussion of the doctrine mainetained at this day in the Roman Church, which were, but to weede in a field of rares: the absurdity of it is made visible to the world, by the learned labours of many reverent and worthy Pastors of our Church: I will only in this place declare, in what sence my masters of Rome vnderstand the Catholike Church, with the sound whereof they continually fill your eares, as being the maine supporters of al they teach you: And first this principle is worthy to be noted well, which we learne from the most eminent writer of the Papacie at this day, *c That the truth of all ancient Councils, and of all points of faith, dependeth vpon the authoritie of the present Church; where, if we desire to know, what he meanes by the Church, the Cardinals interpreter plainly tels vs, f That when they as-*

firme the Church to be iudge of al controversies of faith, by the Church they vnderstand the Bishop of Rome, who for the time governes the shippe of the militant Church, and by liuely voice doth clearely and expressely expound his iudgement to them that seeke to him. To this purpose, another great Rabbin amongst them deliue-

reth plainly, g That the Apostolike Church is therefore
said

*a Bellarm: de
effect: sacram:
lib. 1. cap. 35.*

*f Grefer. de-
fens. Bellarm:
tom. 1. pag.
3450. B.*

*g Gregor: de
Valent. in
Tho. 22. tom.
3. Disput. 1.
quæst. 7. q. 5.*

said to be infallible, because he is over it; who by himselfe
 hath infallible authority. And if wee would knowe
 who that He is, that hath this infallible authoritie,
 we may learne from the Jesuite Swares, ^h That it is ^h Suares in 3.
 the Pope, whose determinatiō he affirmes to be the truth, ^{Thom. tom. 1.}
 and were it contrary to the saying of all the Saints, yet ^{disput. 44. sect.}
 to be preferred before them, nay if an Angell of heaven ^{1. pag. 677.}
 were opposed against him, yet the Popes determination
 were to be preferred. This man (the Pope) they style the
 visible head of the Church, and affirme to bee al-
 wayes so infallibly directed by the Spirit of God, as
 that whēsoever either of himselfe alone, with a pur-
 pose to enforme the Church, or assisted with an as-
 sembly of the learned, hee shall resolve any question
 concerning faith, or the service of God, it is ¹ im-
 possible he should bee deceived. If you aske of anie ¹ The Pope is
 one of my masters of Rome, what he meanes by the ^{the master of}
 Church, which he proposeth to you to bee the rule ^{our faith, and}
 of your faith, hee will mannerly define it at the first ^{cannot but at-}
 to consist of the Pope with a Councell; but if you ^{taine the truth}
 shall further vrge him to confesse, what you must ^{of faith, nor can}
 doe in case the Pope shal dissent in iudgement from ^{be deceived or}
 the Councell, howsoever he faulter in his speech ^{erre, if as chiefe}
 while, he must acknowledge at the last, ^{Bishop or master}
² That if the ^{of our faith, he}
 Councell, and the Pope, publish constitutions that be ^{set downe his}
 different, that of the Popes must bee preferred, as being of ^{determination.}
 greater authoritie. ^{Zumel: disput.}
¹ To whose iudgement alone (if wee ^{V. tom. 3.}
 may beleue another of that crew) wee are rather ^{pag. 49.}
 bound to stand, then to the iudgement of all the worlde ^{Capistra-}
 besides: who himselfe (as ^{nus de autor.}
^m Bellarmine mainetaines) ^{Pap. p. 105.}
 with ¹ Alvar. Pelag.
^m De Christo, ^{de Plane Eccl.}
^{lib. 1. Artic. 6.}
^{lib. 2. cap. 28.}

without any Councell may decree matters of faith. So
 that by this (deare Mother) if you weigh it wel, you
 may plainly see, that howsoever my masters of
 Rome dazell your eyes with the Churches name,
 the Pope alone beareth away the game, in such sort,
 that the fairest certainer you can haue to secure
 your conscience in the religion you professe, must
 wholly depend vpon him: yet is it worthy of your
 obseruation to note, how the learned amongst the
 descant vpon this visible head, and infallible director
 of their Church. They will acknowledge, that the
 Pope may be as wicked a man in life, as any other in
 the world, and by experience it hath bin found, that
 sundry of them haue scarce had matches in this kind,
 as for instance of one, Pope *Alexander* the sixt,
 whom *Guicciardine* (though himselfe a Papist) doth
 thus decypher. His manners and customes were
 dishonest, little sinceritie in his administrations,
 no shame in his face, small truth in his words, lit-
 tle faith in his heart, & lesse religion in his opini-
 ons: all his actions were defaced with vnvariable
 covetousnesse, immoderate ambition, barbarous
 crueltie: he was not ashamed, contrary to the cu-
 stome of former Popes (who to cast some colour
 over their infamie, were wont to call the their ne-
 phewes) to call his sonnes his children; and for
 such to expresse them to the world: The brute
 went, that in the loue of his daughter *Lucretia*,
 were concurrent not only his two sons, the Duke
 of Candy, and the Cardinall of Valence, but him
 selfe

^a Guicciard:
 lib. 3.

"Helfe also, that was her father: who as soone as he
 "was chosen Pope, tooke her from her husband,
 "and married her to the Lord of Pesare, but not a-
 "ble to suffer her husband to be his corrival, he dis-
 "solved that mariage also, and tooke her to him-
 "selfe by vertue of Saint Peters keyes °: It was a-
 "mongst other graces his naturall custome to vse
 "poysonings, not onely to be revenged of his ene-
 "mies, but also to dispoile the wealthy Cardinals of
 "their riches: And this he spared not to doe against
 "his dearest friend; till at the last, Having a purpose
 "at a banquet to poison divers Cardinals, and for
 "that end appointed his Cup-bearer to giue atten-
 "dance with wine made ready for the nonce (who
 "mistaking the bottle, gaue the poisoned cup to
 "him) was thus himselfe dispatched by the just
 "judgement of God, that purposed to murder his
 "friends; that he might be their heire. Thus far the
 historian: Now as in life, so is it not denied by my
 masters of Rome, but that the Pope may erre in his
 private opinjons; Nay *Bosius* (though most affectio-
 nate to the Sea of Rome) confesseth, *That hee may*
be an Heretike; as was Pope *Honorius*, whose heresie
 is condemned of record by 9 three lawfull Coun-
 cels. Pope *Iohn the 23.* was condemned in the
 Councell of *Constance*, for maintaining the opini-
 ons of his master *Epicurus*, *That there was no ever-*
nall life, no immortality of the soule, nor resurrection
from the dead. Yet if Pope *Alexander the sixth* at
 leasure from his lewdnes; or Pope *Iohn* with his sel-

Lib. 6.

Tom. 2. de
 signis eccles:
 lib. 18. cap. ult.
 9 Sinod. 6. act.
 4. 12. 14. Sinod.
 7. act. ult. Si-
 nod. 8. act. 7.
 Concil:
 Constant. Sess.
 11. 12.

Stapleton.
 præf. princip.
 ad. doctrin.

low, shal from their privat follies transforme themselves into publike teachers, and pronounce a resolution in any question, that may be moued of any article of Christian religion, purposely to direct the Church; In this case, by the doctrine of my masters of Rome, you shall bee bound to beleue them no lesse, thē if God himselfe had taught you. To which purpose, Stapleton the Priest hath left this for a principle, *That the foundation of our religion is of necessity placed vpon this mans teaching, in which we heare God himselfe speaking.* To this fallacie, vnder the Churchies name, they adde another, whereby they endeavour to delude you, framed vpon a false position, namely this, That all our forefathers haue embraced the same religion in every point, which themselves professe and teach you: from whence they prepare a question, the which they recommend to their schollers to oppose *ad omnia*: Shall we thinke our selues wiser then all our forefathers? If a professor of *Mahomet's* impieties (which haue bewitched a great portion of the world, for many hundreds of yeares now past) being perswaded by my masters of Rome to become a Christiā, should question thus, shal I thinke my selfe wiser then my forefathers, for these thousand yeares now past, haue bin? I know their iudgement would serue them to reply, that he must not follow his forefathers, vnlesse they had beene followers of the truth of God: My masters of Rome will tell you, that this holds no resemblance with them, who dare giue you their words for assurance,

rance, that every article of their doctrine is derived
 from our Saviour Christ and his Apostles. Questi-
 onlesse their art of begging is but a vagrant fashion,
 but if it shal please you to see some trial of the truth
 of this, I dare presume it shall be made evidently to
 appeare vnto you in the presence of any that would
 oppose it, that their principle cōcerning the Popes
 spirit of infallibility (being the maine supporter of
 all religion at this day in the Church of Rome) is not
 so ancient by many ages in the world, as is the Alco-
 ran of that accursed *Mahomet*. If the foundation be
 proved new, what rule can they propose to secure
 your conscience for the antiquity of the building:
 their cōtinued Priesthood, their daily sacrifice, their
 satisfactions for sinne, their workes of merit, their
 reall change in the Sacrament, their adoration of it,
 their mangled communion, their worship of Jma-
 ges, their prayers to Saints, their Auricular Confes-
 sion, their Purgatory fire, with all that trumperie be-
 sides, which they tender vnder the name, and disgui-
 sed habite of Church traditions? Certainly all these
 are *terra filij*: If they seeke to the Scriptures for their
 originall, they will be sent packing with *we know you
 not*: Possibly it may be demanded, what I thinke of
 our forefathers, who liued in the latter ages of the
 world, while these mists of Popery lay thicke vpon
 the face of the visible Church, in these Westerne
 parts: Were they damned all? God forbid, that any
 man should be so savage to write or think so: I veri-
 ly beleeve, and haue beene alwaies taught so, that as
 well

well the Church of England; as other of forraine parts, when the tyranny and corruptions of the Papacie did most oppresse them, were neverthelesse portions of Gods vniversall Church, and sent many soules to God. For even in these, when they were most obscured with errour and ignorance, yet all essentiall points of Christian doctrine were to bee learned, touching the invocation and worshippe of God, touching our redemption by Christ Iesus crucified, touching our obleruation of Gods commandements, & so the rest: so that concerning our forefathers this may suffice, that as wee are bound in Christian charitie, to hope the best of their salvation, that before vs embraced the faith of Christ (though possibly divers of them might approue in grosse some errors of the time wherein they liued, never apprehending in particular the scope & meaning of them) so yet is it no way safe for vs to make our forefathers our rule of faith. In the Church consisting of the Iewes before Christs comming into the world, the holy Prophets of God were so farre from making their forefathers a rule to follow, as that to the contrary we shal finde nothing more familiar with them, then to warne the people of God, *That they walke not in the ordinances of their fathers.* *Not to be as their forefathers, a faithlesse & stubborne generation: a generation that set not their heart aright,* &c. and so like purpose in sundry places. But for resolution of this point, it is our part to follow the direction of Saint Cyprian, that holy Martyr of the Church.

1 Psal. 78.8.

Church: "If Christ onely bee to bee heard, not to listen ^{u. Lib. 3. E.}
 what any man before vs hath thought fit to be done, but ^{pist. 3.}
 what Christ hath done, who is before all, for that wee are
 not to follow the custome of men, but the truth of God.
 My masters of Rome (if there be no remedy) will as-
 sent to this position of Saint Cyprian, marry then
 you must giue them leaue to begge and assume this
 truth of God, to bee the proper inheritance of the
 Bishop, and Church of Rome; but if you shall deale
 so vnfriendly with them, as to presse them to shew
 their evidence, they wil trouble you with much dis-
 course, but in the end, for your satisfaction, this an-
 swere must content you, or none at all; *dixit Ecclesia*,
 themselues will tell you so. The Pastors of the pre-
 sent Church of England, will likewise make claime
 of this truth of God, to rest with them; but herein
 they wil deale more ingeniously with you, then the
 other, they will desire you to beleue them no far-
 ther in this point, then by plaine demonstration out
 of Gods holy word they shall be able to make good
 their claime. In this confusion and difference be-
 tweene our teachers (pretending of either side to
 haue the Church and truth of God; and yet impossi-
 ble, but that in so direct a contrarietie as resteth be-
 tweene them, of one side they must needs abuse vs)
 possibly (deare Mother) you will aske, what meanes
 are left for vs, that are but learners in the schoole of
 Christ, to discern betweene them? To censure their
 doctrine by their liues and actions, were an vncer-
 taine way, a reason whereof wee learne from Sains

* Homil. 49.
in Matt. oper.
imperf.

Chrysostome, an ancient Father of the Church: Be.
cause whatsoever kinde of holines the servants of
God haue in truth, the servants of Satan may haue
in likenes: for the diuell hath his that be mecke and
humble, that be chaste, and giue almes, that fast, and
doe every good deed, which God hath appointed
for the saluation of mankinde; and these formes of
godlines hath the Diuell brought in, to seduce vs;
that a confusion being made betweene good and
counterfeit; simple men, which know not the dif-
ference betweene goodnes indeed, and goodnes
in shew, while they seeke the good servants of
God, might light vpon the Diuels seducements.
Of this mind are likewise the learned of the Church
of Rome, y *You know* (saith Master *Harding* in his
confutation of Bishop *Jewels* Apologie) *it is no good
argument to reason from manners to the doctrine: who
would not hisse and trample you out of the schooles, if you
make this argument: The Papists liues be faultie, Ergo,
their teaching is false.* I know that howsoever my
masters of Rome like not (as you see) to haue their
doctrine measured by the line of their liues and acti-
ons, yet themselues will offer crooked measure in
this kind: there is nothing more familiar with them
in their publike writings, or private discourse with
their schollers, that admire them, then to traduce
and vilifie the Pastors of the Church of England, of
whom certainly many there haue beene, and are of
excellent merit and example in the Church, and no
doubt but some in so great a number may be found
scanda.

scandalous in their places, who can expect no other,
 but a feareful judgement in the end. But if this were
 an argument, wee need not seeke for prooffe from a-
 ny aduerse to the Church of Rome, but from their
 own records; as for instance in one, I pray you (deare
 Mother) note, what *Aventine* a learned historian of
 „ their owne discloseth: 2 The Pope setteth over ^{2 Annal. lib. 6.}
 „ the flocke of Christ goates, wolues, lustfull per- ^{in initio.}
 „ sons, adulterers, ravishers of Virgins and Nunnes,
 „ cookes, muleters, thieues, bankers, vsurers, drones,
 „ game-hunters, lecherous, perfidious, periured, ig-
 „ norant asses: He committeth the sheep to wolues
 „ and hypocrites, which only provide for their own
 „ bellies: Nay, hee setteth boyes and wantons to rule
 „ the lambes: I am ashamed to say what manner of
 „ Bishops we have: with the renews of the poore
 „ they feede their hounds, horses, whoores, they
 „ quaffe, they loue, the fly learning as infection, &c.
 thus farre the Historian. But my masters of Rome
 will tell you, they haue an vndoubted way to assure
 you of the doctrine they teach you, to bee the truth
 of God; which is, by meanes of the miracles, they
 boast to be frequent with them: I wil confesse (if we
 may beleeeve them) it hath been as easie and familiar
 with them to worke a wonder, as it hath been with
 the Pope to make a Saint, and yet I must tell you,
 some doctors of his owne ² make doubt, whether al be ^{2 Canus, loc.}
 Saints in heaue, that the Popes have canonized for such, ^{1. 5. c. 5. q. 5.}
 and thrust into the Romane Calender. But to the ^{Concl. 3.}
 miracles, which they can challenge as proper to their ^{Cajetan like-}
 wise.
 Church,

Church, since their Bishops of that Sea have ascended into the seat of their Vniuersall Soueraignie, if they were all true (as for the most part questionlesse they are but fables & impostures, such as those of the Legend are obserued to be, by men judicious, and learned among themselves, as *Cannus*, that plainly stiles the writer of them *a man of a brasse face, and a leaden heart*; *Espeuceus* that affirms, *No stable to be so full of dongue, as the Legends are full of lies*) yet could this prove no certaine meane to assure vs of the truth to be with them, seeing (as *Stapleton*, one of their Priests confesseth) *For the more triall of the godly, not only Antichrist himselfe, and his forerunners; but all heretikes also may doe true miracles, by the permission of God, as the Sorcerers of Pharaoh did. And greater; I presume, my masters of Rome canot boast of in these later times, then Baronius the Cardinall hath recorded to be done by Simon Magus, that instrument of the diuel, That he made Images to walke, and would lye in the fire without hurt, that hee would flye in the ayre, and make bread of stones, that he could open doores fast shut, vnloose bonds of iron; that hee had many shadowes following him, as if he had bin men, &c. The like we may reade of others of that kinde. But for resolution of this point, I will here set downe a discourse of a learned Father, the which is well worthy of your observation.* Since Heresies have gained place in the Church, there can bee no prooffe of true Christianitie, neither refuge for Christians willing to know the truth, but the holy Scriptures.

Hereto.

b *Cannus*, loc.
L. II. c. 6.
c 2. Tim. 4.
digr. 35.

d *Stapleton*.
prompt. mor.
part: xlii. in
Dominic 24.
post Pente-
cost.

e Anno: 63.
num. 23.

f *Chrysost.*
oper. imperf.
num. 49.

"heretofore it was by many means declared which
 "was the Church of Christ, and which was Genti-
 "lisme; but now there is no way for those that are
 "willing to know which is the true Church of
 "Christ, but by the Scriptures only: wherefore? be-
 "cause all those things that properly belong to
 "Christ in truth, Heresies likewise have in schisme:
 "they haue churches; they haue the holy scriptures
 "they haue Bishops & other orders of the Clergie:
 "they haue Baptisme, the holy Eucharist, and all o-
 "ther things, yea Christ himselfe: whosoever ther-
 "fore is willing to know which is the true Church
 "of Christ; how shal he know it in the confusion of
 "so great resemblance, but by the Scriptures only?
 "Heretofore it was knowne by miracles, which
 "were true Christians, which false: by what means?
 "The false, either could not work signes as the true
 "Christians did, or at least not such as true Christi-
 "ans could: But now the working of miracles is wholly
 "ceased, and it is obserued, that counterfeit signes
 "are more wrought with them that are false Chri-
 "stians: Nay Peter in Clement hath foreshewed, that
 "Antichrist shal haue power giue him to work true
 "miracles. Heretofore by the outward cōversation
 "the Church of Christ might be knowne, when the
 "lives of Christians, either all or the most part were
 "holy, such as it was not with others: but now Chri-
 "stians are become as bad, or worse, then heretikes or
 "Gentiles: nay there is a better outward carriage
 "many times obserued amongst those that are in

D

Schisme,

Schisme, then amongst Christians. Hee therefore
that would know which is the true Church of
Christ, how should hee know it, but only by the
Scriptures. Our Lord therefore knowing that so
great confusion of things would happen in the
last dayes, commands Christians, that desire to re-
ceive assurance of true faith, to fly to nothing but
the holy Scriptures. If they looke to other things
they shall be scandalized and perish, not vndersta-
ding which is the true Church, and thereby shall
light vpon the abomination of desolation, which
shall stand in the holy places of the Church, &c.
Thus far St. Chrysostom. My masters of Rome (how-
soever they glose it) like not the language of this
learned Father. To wish the to expole their Church
and doctrine, to bee judged by the holy Scriptures,
were a hard saying, & with the Capernaïtes & in good
reason they may tell you, *they cannot beare it.* But if
St. Chrysostome had dealt so friendly with them, as
in place of (onely Scriptures) to haue named the
word of God, defining that word to consist as well
of vnwritten traditions, as the written word; & had
withall assigned the Church of Rome, with her su-
preame Pastor, to be the trustie treasurer of vnwri-
ten verities, and the only infallible interpreter of the
written word, whereof the Cardinals conclusion
might haue beene made good, *That which pleaseth
the Church is Gods expresse word;* and at the last re-
solving this Church into the Pope alone, questi-
onlesse they would haue taken it as a kindnes at his
hands

1. Joh. 6. 60.

1. Joh. 6. 60.

1. Joh. 6. 60.

1. Joh. 6. 60.

Hobius de
express. Dei
verbo. pag. 38.
Under the
name of church,
we understand
her head, that is
to say, the Roman
bishop, Greg. de
valent. in Tho.
tom. 3. disput.
1. quest. 1.
punct. 1.

hands. But if he will insist upon only Scriptures, they will never give over cavelling at this point. First they will tell him, ¹ That many things belong to Christian faith, which are contained in the Scriptures not so openly, nor obscurely: St Chrysostome it seemes was of another mind, who affirmeth, ² That whatsoever is required to salvation is all accomplished in the Scriptures, neither is any thing wanting there, that is needfull for mans salvation: which mooves another of the antients to advise, ³ That we refuse whatsover is taught, unlesse it bee contained in the volume of the Bible: a reason whereof, Cyril, a learned Father giues, ⁴ Because such things are written, as the Apostles saw sufficient for our faith and manners. Possibly, if they be intreated much, in good nature they will acknowledge at the last, (as Bishop the Seminarie doth in his Tract against M. Perkins of Traditions) ⁵ That the doctrine of salvation (at least so much as a very simple Christian is bound to beleene under perill of damnation) is contained in the holy Scriptures, though not so for himselfe, and his learned brethren: but then will they take the Scriptures with obscuritie, & discourage you from meddling with them, vnder that pretense affirming, that they cannot be comprehended by the capacitie of the vulgar & vnlearned reader. To this I oppose the iudgement of S. Austin, who plainly tels vs ⁶ That God hath bowed downe the Scriptures, even to the capacitie of babes and sucklings; That when proud men will not speake to their capacitie, yet himselfe might. To like purpose S. Chry-

¹ Canonic. l. 3. c. 3.

² In Mat. hom. 25.

³ Isidorus Pelusiot. lib. 7. ep. 369.

⁴ Lib. 72. in Ioh. hac auct scripta sunt, &c.

⁵ The Scriptures containe not the resolution of difficultier which the learned must beleene, if they will be saved: Bishop the Seminarie of traditions against M. Perkins.

⁶ Enarrat. in Psal. 8.

Homil. 3. de
Lazaro.

So some, 4 That God hath penned the Scriptures by the hands of Publicans, Fishermen, Tentmakers, Shepherds, Neatherds, and unlearned men; that none of the simple people might haue any excuse, to keep them from reading; and that so they might be easily vnderstood of all men, the Artificer, the Householder, and widows woman, and him that is most vnlearned, &c. thus he. To the resolution of these learned Fathers, my Masters of Rome will reply with a question; If the doctrine of salvation be so plainely proposed in the holy Scriptures; how it should come to passe, that it is so diuersely vnderstood? *Arrius* reads it, & denies the diuinitie of Christ; *Eutiches* reads it, and denies his humanitie; the Græcians read it, and esteeme it folly; The Jewes read it, and are offended at it. It is read at this day in the Church of Rome, as likewise in the Church in the communion whereof wee liue, and different opinions are collected from it; yet of either side, it is true, there are men of excellent gifts, both for wit, & learning. As if my Masters of Rome were ignorant, that wit and learning (if not guided by the holy Ghost) were so farre from being means to further vs to a right vnderstanding of Gods word, as that the more they abound in any man apart from grace, the more irrecoverable many times they plunge him into error & delusion: for as the light of the Sunne though visible, yet is not discerned by a blinde man, even so, although it be true (which *S. Austin* teacheth) That those things which concerne our faith, & conuersation, yea all things necessarie,

De doctr.
Christ. lib. 2.
cap. 9.

(27)
necessarie, are plainly, and manifestly set downe, in the
holy Scriptures; yet the doctrine of salvation contain-
ed in them, being the object of faith, not of witte,
and humane learning (which faith is the speciall
worke of the holy Ghost in man) and never rightly,
and vselfully vnderstood, & beleevd of any, but such
only, as sincerely applying themselves to the out-
ward meanes of seeking instruction, by hearing, and
reading Gods holy word, obtaine withal by hearty
prayer, the direction of Gods blessed spirit: ^{1. Cor. 2. 14.} *for the
naturall man perceiveth not the things of the spirit of
God, for they are discerned spiritually* (as the Apostle
tels vs.) My masters of Rome wil heere be carping
with a question, whether every reader or hearer of
the scriptures, may assure himselfe to haue the spirit
of God? I say not so, *spiritus ubi vult spirat*: but this
I say, and am assured that I say the truth, ^{Rom. 8. 9.} *that he that
hath not the spirit of Christ, the same is none of his*: and
in an other place we are plainly taught, ^{Rom. 8. 14.} *That they
that are governed by the spirit of God, they are the chil-
dren of God*: from al which this conclusion wil cleer-
ly follow, that as it is impossible for vs (vlesse by
hearing, or reading, we acquaint ourselves with the
language of the holy scriptures) to distinguish with
the sheep of Christ, between the shepherds voice,
and the voice of strangers; so it is our part, seriously,
and from the heart, to seeke to God, to enlighten
our vnderstanding by the gift of his holy spirit; with-
out which, this everlasting word of life proues to
none, but the favour of death to their eternall de-

(23)
struction: My matters of Rome I presume will be in-
treated to acknowledge this, that there is no true
servant of God, but hath in this life the holy Ghost
*Rom. 8. 15. 16 for a pledge of his adoptione which testifieth to his spirit
that he is the child of God: and shame (I think) will
not suffer them to make it questionable, whether
this spirit of God, that was so powerfull with the
blessed Apostles, as from vnlearned Fishermen (as
diuers of them were) to enable them for teachers
of the world, may likewise bee now of power, to
prepare the heart of the simplest hearer, or reader of
Gods holy word, rruely to apprehend therein the
mysteries of his salvation. But how shall any man
(say they) be certaine, that he hath the spirit of God?
I must confesse, the truth of this is felt before it can
be learned: yet as the man that hath his bodily sight
being demanded how hee can bee certaine that hee
hath his eyes? could giue no other answer, but that
by seeing he is assured that he hath his eyes; and by
his eyes he is assured that he sees; even so the spirit
of God being the eye whereby the soule discerneth
in spirituall things, the inward light of vnderstan-
ding in Gods faithfull seruants, apprehending and
beleeuing the grounds of faith deliuered in the ho-
ly Scriptures, assures them, that they haue the spirit
of God abiding in them, and by the same spirit re-
vealing vnto them out of Gods holy word (which
is infallible) the doctrine of salvation, their consci-
ences are secured, that they vnderstand and beleue
the truth. Yet would I not be thought to hold, that
every

(29)
every faithfull Christian in this life, did attaine to a
perfect knowledge of all the deepe mysteries that
are to be found within the booke of God: I knowe
there is depth for the Elephant to swimme, and safe
place for the Lambe to wade in, and it is most cer-
taine, that (since the Apostles, & Evangelists left the
world) the holy Ghost (to hold the children of God
in humility, & to moue them the more carefully to
attend the subordinate meanes prescribed for the
gaining of Christian learning, as seruet prayer, with
diligence in hearing Gods word preached & taught
by the pastors of his Church, and seeking to them
for their helpe and instruction vpon all occasions
of doubt, hath tempered their knowledge with
such measure, as that they shall but vnderstand in
part; yet shall they never faile to vnderstand so
much as shal suffice to bring them to a sauing faith.
But here a question may be moued, seeing it is true
(as in part I haue noted) that God by his ordinance
hath assigned the ministry of the Church (I meane
the instructions of her Pastors, both private & pub-
like) to bee one meane, to bring his children to the
knowledge of his truth, whether it be imposed vpon
vs that are of the Laitie, and learners in Gods
Church, as a duty, to beleue the doctrine our Pa-
stors teach vs, without examination? My masters of
Rome, if you shall bee pleased to demand of them,
whether it may bee lawfull for you to examine the
doctrine they recommend vnto you, their answere
you may see in the annotations of the Rhemish

Testa-

7 Rhem: An-
not. act. 17. 11.

2 Mat. 7. 15.
3 1. Ioh. 4. 1.

4 Esa. 8. 20.

5 Act. 17. 11.

testament; 7 That you must not try, and iudge, whether
your teachers doctrine be true or no, neither may you re-
iect that which you finde not in the scriptures. If you
shal reply, and demaunde of them, to what purpose
the holy Ghost then forwarned vs of false Pro-
phets, that shal come into the world; of ravenous
Wolues, that shal invade the Church; of seducers,
that shal so plausibly carry themselves, as that they
shal deceiue (if possible) Gods chosen children: they
wil fulwisely telyou, that al this hath no respect to
them, who (vpon their words wee may belecue the
if wee list) are the true pastors of the Catholike
church, which cannot erre; whereas (God wor) like
petty chapmen they vent no other, but the decepti-
ful wares of the great merchant, the Pope of Rome,
vnder the counterseit marke & name of the Catho-
like church. But to the point in hand, it is the pre-
cept of Christ in general to al his servants, 2 That
they beware of false Prophets, to 2 try the spirits, not to
belecue every spirit. Al which of necessity must pre-
suppose some examination, wherein we are not to
follow our owne reason, fancie, or private spirit, but
to be guided by that rule, which for this purpose the
holy Prophet doth direct, b the testimony and the law
from precept if we passe to example, wee shal finde
it recorded to the perpetual praise of the men of
Beres, 4 that when the Apostle preached Christ vn-
to them out of the law and the Prophets, they dili-
gently searched in the holy scriptures, whether those
things be delivered were so or no. And was it lawful &

COM.

commendable in this good Christian doctrine, which was taught by the elected
 vessel of God, and will these *Lucifers* of Rome make
 you believe in some for you to hold the like course
 with them: I may be my masters of Rome for once
 will beare with these men of *Stras*, and yet not
 proue their doing, as a rule to follow. Possibly they
 wil not stick to tel vs, that in the Churches infancie
 they were not so wel instructed in good manners, as
 since the schollers of the Roman church have bin.
 But shal womē (say they) shal not vnlearned be fit &
 able to iudge of their pastors instruction? I would
 know of these my masters, whether *Lydia* the purple
 seller, the woman of whom it is written, *This she sold* Act. 16. 14.
and her heart, were then fit to iudge between
 the doctrine of the Pharisees refusing Christ, & ad-
 vancing the law of *Moses*, & the Apostles instructi-
 on, the blessed messenger of the Gospell of Christ,
 were *Priscilla* with her husband *Aquila*, fit and able
 to iudge of the doctrine of a worthy Pastor of the
 Church, whom, after they had heard, they took pri- Act. 18. 26.
 vately unto them, and instructed in the way of God more
 perfectly. Questionlesse if any *Priscilla* should be so
 bold at this day with the meanest of my masters of
 Rome, she should be sent packing with the scorne-
 full phrase of *Scripturist*, *Scripturisan*, *doctoresse*, *Apo-*
stolesse, or some such foolery. But Wisdom is iustifi-
 ed of her children, & we are taught by the blessed A-
 postle, *For the Scriptures are able to make us wise* 2. Tim. 3. 16.
unto salvation; & the Kingly Prophet accords with
 this

8 Psal. 19. 8.

this and telleth vs, ⁸ That the testimony of God is faith-
full, and giveth wisdom vnto little ones. This wise-
dome my masters of Rome haue found farall to
them, and therefore, although for feare of the peo-
ple, they dare not in plaine termes entertaine the
holy Scriptures, (when they are encountred with
them) with such a greeting, as *that* that wicked

1 I. Kin. 17. 20

King gaue the Prophet Elias, ^h Hast thou found vs, o
our enemy? Yet is it worthy (deare Mother) of your
observatiō, to note by what wily sleights & straines
of wit they haue practised to deprive the world of
all vie of them. First, they like not to have them tra-
nslated into the vulgar tongue of every natiō, where-
by the vnlearned and common sort might come to
know them. To this purpose I pray you marke a Ie-

1 Azorius. In-
stit. tom. 1. l. 8.
c. 36.

suites language: ¹ It is demanded (saith hee) whether
the sacred Scriptures may be translated into the mother
tongue of every nation, that every one may the better
read & vnderstand them? I answered that Lutherans &
Calvinists are in that heresie, that they affirme the sacred
Scripture ought to be translated into the vulgar language
of all nations, against whom the Councell of Trent hath
made a solemn decree: and with this Iesuits agrees
our countyman Reynolds the Priest. ² It seemes to me

1 Calvino-tur-
cismus. p. 825.

1 Ibid. p. 831.

(saith this Seminary) that this prophane revealing of
the diuine mysteries is odiously contrary to the will of God,
and to the nature of the mysteries themselves. ¹ The ma-
nifold and great mischiefs, which by the translation of
the Scripture haue risen against the Majesty of God, a-
gainst the holinesse of the Scripture it selfe, against the
tran-

tranquillitie of States, against the faith and good conuer-
 sation of men, should haue force enough verily to sup-
 presse these translations, yea albeit they were supported
 by diuine or Apostolicall authoritie. Thus he. My ma-
 sters of Rheemes notwithstanding this (wisely taking
 into their considerations ^{in the present time, state and} ^{in their pre-}
 condition of our countrey, vnto which diuers things are ^{face to their}
 either necessarie or profitable, and medicinable now, ^{translation of the}
 otherwise in the peace of the Church were neither much ^{new testament,}
 requisite, nor perchance wholly tollerable) haue sent vs
 a translation, such as it is, yet durst they not send it a-
 broad alone, but vnder safe custodie of their peeuish
 Comment, which like a theefe lyes lurking by, to
 steale from the Reader the true sence of this
 holy word. Thus you may see, how vnwil-
 lingly and against their appetite, they haue beene
 brought to translate the Scriptures into our vul-
 gar language: Their next sleight to bee noted, is
 the practise and devise they vse to restraine and dis-
 courage vs (that are of the Laitie) from reading in
 them. For whereas we finde it to haue beene fami-
 liar with Christ and his Apostles (while they were
 conuersant on the earth) to direct their schollers
 with ^a search the scriptures, ^p how readest thou, ^p Let ^a Ioh. 5. 36.
 Gods word dwell plentifully in you, & to such like pur- ^p Luc. 10. 26.
 pose; Peresius a Popish Bishop declaimeth thus, ^p Coloss. 3. 16.
 I shall no bounds be set to popular, rude, and carnal men? ^p De tradit.
 shall old men before they haue put off the filth of their ^p 45.
 minds, and young men that yet speake like children, bee
 admitted to read the Scriptures? I suppose verily ^{my}
 opinion

Thirre: de
demoniacis, c.
21. ch. 157.
Index lib.
prohibi. Pij. 4.
Reg. 4.
Ibid.

Linwood in
constit. prov.
l. 5. titulo de
Magistris:
§ quia.
The observa-
tions of Pope
Clement the 8.
upon the rule of
Pope Pius the 4.
In their pref.
to their translat.
of the new Te-
stament.

Hofius Con-
fess. Polon. p.
383.

opinion sayes me was this ordinance under the pretense
of piety was invented by the diuell: Another of the
same plume, to feare vs from reading Gods holy
word, tels a story of certaine men, that were posses-
sed of a diuety because being but hūbādmen, they were
able to discourse of the holy Scriptures. It is true that
by the rule of Pope Pius the fourth, such of the La-
itie may read the Scriptures as haue licence from their
lawfull Ordinary so to doe. But if any Lay person shall
presume to looke into the holy Scriptures without such
licence, he must know his penaltie to bee no lesse, then so
be denied the pardon of his sinnes. The late Pope Cle-
ment the 8. better bolike considering, how well it
went with their triple crowne, when they kept the
Laity wholly from searching into the book of God
(as in times past they indfavoured) carperth at the
rule of his predecessour, and resolueth at the last,
that notwithstanding this constitution of Pope Pius,
Bishops haue no power at all to grant any such licence to
the Laitie of reading Gods holy words. Neverthelesse,
betweene the enterprising of these holy Fathers, it
passes in print by my Masters of Rhemes, That such
of the Laitie may be readers in Gods word, as are permit-
ted by their Ordinaries upon certificate from their pa-
rish Priest or Confessor, that they be humble, sober, and
discreet persons, &c. But I beseech you note the vpe-
shot of all. First, this discreet Lay reader must ad-
mit this for a principle, That little of Gods word is
comitted to writing, That the greatest part of it is come
to vs by tradition, the which we must receaue from our
Catholike

accompanied in these later ages of the world, with
 strange successe by Gods permission, they haue in-
 deuoured, to bring the sence of the holy scriptures
 in safe custody to themselves alone; & then locking
 it fast with a rabble of grosse inventions (style the
 Churches traditions) in the closet of their breasts,
 of both together they haue ingeniously framed the
 ladder wherby they haue mounted into the throne
 of their vsurped soveraignety, in spiritual, and earth-
 ly dominion; & then taking vpon themselves alone
 to be the only never-erring oracles of Christian re-
 ligion, whē their children haue come to craue bread
 of them, in place of that they haue given the stones;
 wherewithal neverthelesse for *8 manners sake* their
 hungry soules must rest contented, although in the
 meane time they pine to death for want of the true
 food of life. Possibly you wil thinke I write in hu-
 mor, and misreport them: O that I might be so hap-
 py, as that you would giue me leaue, to avow the
 truth of these things before you, in the presence of
 any one of my masters of Rome, that would oppose
 it: They wil tel you, they may not be seene without
 peril of their liues, as the case stands with the at this
 day in England; and it is true, that the lawes sound
 out severity against them, but in execution they
 finde them remisse enough: for my part I know, frō
 my first acquaintance with them, they can equivo-
 cate in apparel, as wel as language; and seeme to bee
 anything, saving what they are; & for this purpose,
 I would surrender my iudgement to mine eies, and
 take them for such, as their habit should declare the.

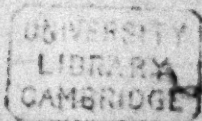
*8 Although the
 Pope being neg-
 ligent of his own
 and others sal-
 vation, drave
 with him innu-
 merable soules to
 hell; there to bee
 tormented for
 ever; yet may no
 mortall man re-
 proue him for it,
 for that he is to
 iudge all men, &
 himselfe to bee
 iudged of no mā:
 dist. 40. si Pa-
 pa.*

God

God is witness with me I mallice not their persons, I will cōfesse I cannot but condemne their craft, and pittie such as are inhaunted by them. The truth is they are cruel Iaylors, and mure vp your vnderstanding in these things, as their close prisoners, well knowing, that if once they giue you but libertie to heare freely what might be said against them, they are sure to loose you. I beleeue you (deare Mother) for the loue you beare to God, to thinke maturelie of this great affaire. It concernes your soule, & that for eternitie; and your day of preparation, by the course of nature, is far declining. Certainly the fault of my masters of *Rome* (who mislead you) is inexcusable, yet wil not their fault proue your excuse: The account for your soule will be required at your own hands: ignorāce (without questiō) will prove no answer at the judgement day: It is not only a feareful sin, when it misleads vs from the way of our salvation, but a grievous punishment that pursues mankind for the first transgression. I know your zeale to the service of God is great, but zeale without knowledge carries with it in the holy Scriptures a just reproofe: I cannot expect you should vpon my saying abādon the religiō you haue so long embraced, this only shall be my humble request, & that for his loue that suffered a bitter & ignominious death, to bring vs to a life of glory and eternitie, that you would resolve speedily, to lend an indifferent eare to some debate of this point, by persons learned of either side, for which purpose (although the meanenes of my cōdition may chalenge nothing frō this state of me-

1
 it) yet would I hope to finde the favour, for so tha-
 ritable a worke, as the good of a soule, which a
 kingdome cannot redeeme, that some learned Priest
 of the Romish fashion, without perill of the lawe
 might be suffered to haue access to you; so that
 you would be willing to admit withall the presence
 of some moderate, graue, and learned man of the
 contrary part, betweene whom, if it might please
 you to stand but attentine with a mind free of pre-
 iudice, my hope would be, and my unsained prayer
 should concur with it, that God would bee plea-
 sed to open your heart, as he did of *Lydia* that good
 woman, and make you able to discerne betweene
 his truth delivered in his holy word, and the impo-
 stures of the present Church of Rome. If you should
 cōsult herein with any one of my masters of Rome,
 I know he would dissuade you from this courle; he
 would sing Syrene-like, pretending this care, that it
 is not now safe for you to disquiet your conscience
 with questions of this kind, whereas in truth his aime
 only would be, to hold you stil a captiue in the bōds
 of error, ignorāce & security. But God (I trust) in his
 good time wil disappoime their drifts, to whom frō
 my heart I will daily pray (as charity, conscience and
 duty binds me) that in mercy he wil be pleased to di-
 rect your good intention with a true vnderstanding
 of his will; that so your commendable desire of sal-
 uation, being accompanied with a right endeavour
 in the way, may carry you through this pilgrimage
 of sorrowes, into the place of everlasting joyes.

FINIS.



THE

Conuerſion of a moſt *Noble Lady of Fraunce.*

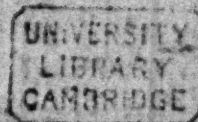
In Iune laſt paſt, 1608.

*Madame Gratiana, wife to the high and
mightie Lord ; Claudiuſ, Lord of Tremoille ; Duke
of Thouars ; Peere of Fraunce, and
Prince of Talmonde.*

A moſt Chriſtian Epiſtle, written by
her, to the Ladyes of *Fraunce*, to reſolue them in
*the cauſe of her Conuerſion from Popery, to
the profeſſion of Gods Goſpell: And
aduizing them to imitate her
Religious example.*

Truely tranſlated out of French.

Magna eſt veritas, & præualet. Eſdras. 3.



AT LONDON,

*Printed by Thomas Purfoot, for Na-
thaniell Butter, and are to be ſold at his ſhoppe at S.
Auſtens Gate, at the ſigne of the
Pyde Bull. 1608.*

(:)